

Mary Jane is younger than Tom, but she has an idea that boys know nothing, while girls have it all. But on this Sunday morning she did not know enough to know where she had put some of her garments used on Sunday when she went to school and meeting. There was no sound of reveling by night, but there was some sound of going to and fro, looking for the lost garments which Mary Jane's mother said had hardly walked away during the week. The garments were found, but Mary Jane's face was awful crooked to sing, "I want to be an angel."

The mother did not escape her trials. She had to comb her hair to suit her new bonnet. The lamp chimney had been broken, and she had to put the curling iron in the stove grate. She kept it in too long, as she found out, when she smelled her hair burning, she became excited and burned her forehead. She finally finished the work, and was about ready for church, after hiding the burn with her bangs, and whipping the baby because he fell over her shawl, she started to the Lord's house to worship in the beauty of holiness if she could keep her mind from her trials long enough.

Now tell me which is the better way, to have a hurly burly on Sunday morning, or have all arrangements made on Saturday before. The old fashion way is the best.

CO-OPERATION IN THE CHURCH AND OUT.

FRANK O. SWITZER.

Conspicuous in almost every hamlet in our land, are churches and church organizations, striving toward the one great end—the salvation of souls. Some are blest with what is by common consent called *prosperity*, or as many would say, it is a very popular church and we understand by that, that it is progressive, wide-awake, reaching out to enlarge its scope. On the other street, may hap, is another church, and it is enjoying a very opposite distinction. That it is unprogressive, probably worshipping more in form than in fact.

To complete our comparison, on the one hand we have the active, energetic, and I may say enthusiastic work for Christ—where all the members are laboring to enlarge their own Christian experience and to increase the influence of their church. On the other hand we get a glimpse of antiquity; no Sunday-school, no prayer-meeting, no young people's society, only the regular Sunday morning and Sunday evening preaching service. Of course I know of no such a state of affairs, but the different degrees of usefulness in churches will admit of this comparison.

I believe we ought to be progressive. I believe there is such a thing as progress-

ive christianity (and I am not quite willing at this late date, to disclaim the name) and I know that the future success of the Brethren church depends upon her aggressive work within the individual congregation.

Now granting that the Brethren church in its appointments and offices is nothing less than practicing the "Bible alone doctrine of Jesus Christ," (and every loyal member of the Brethren church, verily believe what has been said.) There remains only the aggressive energy of every member to bring her into prominence among the coterie of churches who are enjoying distinction for their good works. And that aggressive energy must be thorough co-operation with the pastor of the church.

Under the present arrangement of churches, the pastors are the leaders. But what general ever achieved victory who was unsustained by the courage and power of the Rank and File?

Unfortunately, in so many of our churches there is too wide a distinction between the clergy and the lay. Too many church members think their whole duty consists in giving their assent to the teachings of their pastor, and allow him to work himself to death if he choose.

Many men contrive to be members of a church and not have it known beyond a very small radius. True, they go to church on Sunday, when convenient, and make pecuniary contributions to the support of the church. They are sort of Honorary members.

But what we need is, that each member "put his shoulder to the wheel" and push this gospel wagon up the hill, rather than have a few members spend all their energy to keep it from running back. And by each one doing all that he can, he will compel others to a sense of duty. What prosperity would follow such thorough co-operation we all know.

And who is it that does not realize what a power for christianizing a community, and cultivating morality a church is? The two greatest agencies that are known to man, for the moulding of sentiment are the public press and the pulpit of our land. The pulpit appeals not only to our reason, but awakens in us finer sensibilities by holding constantly before us the character of our Savior.

How can we expect to have strong pulpits, unless we have a strong lay membership? Success does not always lie in numbers, but it is most necessary that they be strong in purpose and that they are a unit in action. But this is theory, and we all believe in it. Too many of us stop

with theory. Let us have some of the practical.

I verily believe that without work we make no progress, no growth, and that as a Brethren church we must employ such means, as the times and conditions of the day demand, to enlist the interest and efforts of our people. For instance, our people love music, and the very harmony in song, reminds us of the happy harmony in all creation, and leads us to God. Let us have better music, as it will attract those who come for music only and they cannot escape the power of the Word.

There is no better way to increase our faith than by secret prayer, where the soul gathers the cord of belief and weaves it into the mighty cable which carries him home to God. There is no better way of combining our faith than in the public prayer-meeting, where a union of purpose and a harmony of interests bring us into closer sympathy and fellowship which are so essential to the success of any church.

I could speak of the Sunday-school, but that is unnecessary. The time was when the Sunday-school was looked upon with disfavor, by many denominations, and by some as being absolutely worldly. But there was a demand for Bible instruction among children, and now the multiplied thousands of individuals, who meet weekly to learn more of the will of God, proclaim its christianizing influence. I have heard of men who desired that their children go fishing rather than to Sunday-school. God has answered their desires, by giving us Sunday-school conventions in every county in our state, where means may be devised and plans laid to further the work of the Sunday-school.

But there is a demand for work among young people,—a work which the Sunday-school can not supply nor the church accommodate. A demand which, until the year 1881 was not satisfied, and there was a plan developed which is to-day supplying a field of labor for over 2,000,000 young people. Quite a formidable army in defense of the church against her enemy. I speak of the Young People's Society of Christian Endeavor, which bears the endorsement of thirty-two denominations. It is not denominational, it is not undenominational, but inter-denominational. "One is your Master, even Christ, all ye are brethren?"

I do not know how I can say anything in support of young people's work. I am at a loss to know where to begin. To tell you of the good, the moralizing and christianizing influence, that comes from the work of the young people's society would be only repeating that with which you are all